Cost for 6-pound blanket:

Wool, 9 pounds (varying with year and season)	$11.25

Labor:	Days
Purchase of wool	1
Cleaning and washing, actual labor (covering 2 or 3 days' time)	1
Carding	2
Spinning	2
Weaving	2
Total	8

Asking price	$25.00
Average sales price	20.00
Gross profit	8.75
Return for labor per day	1.09 plus
Return per day for total days spent on part-time basis	.58 plus

Comment: Although involving only 8 days' actual labor, the work would be spread over about 15 days. Weavers usually would have to take 1 or 2 whole days off to get wood and some days or parts of days when the weather might be unpleasant. In addition, repairs to equipment and houses must be made, perhaps an animal must be looked after, and so on.

Belt weaving:

Equipment:
Loom, home-made

Costs:

Materials, thread and yarn	?
Labor, part time	2 days
Asking price	$1.25
Actual selling price	1.00
Gross profit, estimated	.80–.90
Daily labor return (part time, probably 5–6 hours)	.40–.45

Clothing manufacture:

Capital investment:	
Sewing machine	$40.00–150.00
Expenses:	
Materials (for work on order)	None
Returns per day (from various workers' statements)	$0.75–$1.30

Comment: Most workers, especially men, are part-time operators; many work only on order, when daily income for elaborate garments may be much higher. Income figures are hence misleading, as they are based on steady work on low-priced garments.

Clothing made for exchange at weddings usually is only single-stitched; regular clothing is double-stitched. Prices for sewing men's cotton trousers vary from 10 to 15 centavos for single stitching and 15 or 25 centavos for double stitching. Men's shirts vary in cost from 25 to 40 centavos (or more for fancy rayon shirts). Women's aprons cost 12 centavos.

632 12 men under the orders of the *barrio* chief.
625 The latter has the duty of notifying individuals when they are to serve. Each *barrio* provides the *ronda* for a week in turn, and each individual serves a week every time he is called. Theoretically, every adult male is expected to perform this service, but the men over 40 or 50 years and persons of some distinction are seldom if ever asked. One of the assistants in the project, member of the committee in charge of communal property and a school teacher, had not been asked to serve for several years. Neither do the storekeepers serve; instead, they give a package of cigarettes or some 10 centavos to
● [431] those who do serve. There is no obligation, nor any regularity, about this gift. The average man who is asked to serve probably is called on four or five times a year.

Comisionados may also be named if funds
632 are to be raised for some special municipal
651 purpose. The purpose may be to send a delegation to Morelia or Mexico City to look after the interests of the town in some affair, or to purchase material for some public work for which funds are not available in the treasury, such as the materials for the water tanks. This may happen twice in a year or may not occur at all. The *comisionados* are charged with collecting the money in their *barrio* or whatever area is designated.

There are many *comisionados* in connection
796 with fiestas. For the fiesta of the patron saint
632 in October, some 70 *comisionados* are named to raise funds for music, fireworks, and other expenses of the fiesta. A group is named by the mayor for each *barrio*, and it has the responsibility of raising money through taking up a collection (or members paying out of their own pockets), conducting negotiations with musicians or fireworks makers, and seeing that the work is completed. In addition, four men are commissioned each to provide a moro
[535] dancer. The *comisionado* has to seek out a dancer, pay for his food and costume, and take care of him during the fiesta. Finally, at least 40 young men (10 or more from each *barrio*) are commissioned to provide poles for building the bull ring. The total for this fiesta is not less than 114 *comisionados*.

For the fiesta of Corpus, eight *comisionados* are named for each *barrio* for each occupation

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34

854 regarded as necessary for any other reason,
304 nor are there any beliefs about the operation.

The infant is ordinarily baptized between 10
851 days and 2 months after birth. The tendency
608 in recent years is for the period to lengthen. Selecting godparents is important, for the care of the child in the event of death of the parents may devolve on the godparents, and intimate relations will exist in any event. For this reason people will often refuse to accept the responsibility or do so only after repeated invitations. Normally a married couple are sought to act as godparents but sometimes an unmarried man serves as godfather. In this case, when he marries, his wife will automatically become godmother. More rarely an unmarried man and unmarried woman are asked to serve as godparents. Agustín R. acted as godparent one time and had never met the woman who served as godmother.

Most commonly the godfather takes the child to church for baptism unaccompanied by the godmother, but sometimes the godmother goes along and carries the child. The godfather pays the priest the fee for baptism, $2.50. In the case of Agustín R., mentioned above, he was accompanied by his mother who supplied the information the priest needed to enter the baptism in the parochial register.

When the godfather returns the child to its parents, the godmother goes to the house of the parents for food. She takes with her 2 to
[431] 5 cakes of chocolate, 2 bars of soap to wash the child, and 3 to 5 pieces of bread worth 10 centavos each. If the godfather is unmarried, he gives money to some woman to buy these things and take them to the child's parents.

The parents of the child prepare beef cooked in broth (čurípo), tamales, tortillas, and sometimes other things. The godmother eats at the parents' house, and sometimes they invite others. The godfather cannot eat at the parents' house, but they send food to him at his own house, which he eats by himself or he may invite a few of his friends in to help him. In the case of Agustín, he was sent 2 chickens cooked in mole sauce, a big pan of rice, a large basket of tortillas and some tamales. He ate most of the food by himself, his parents refusing to partake of it.

1:Boah E-5 (1940-1941)1946 NU34 Tarasco NU34
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796
624

important being that of the čičiua. A *fiscal* looks after cattle belonging to the Virgin of the hospital and acts as a sacristan. A topil (a Maya word) rings the church bells and does errands for the *mayordomo* of the hospital. The *regidores* each have two messengers, the *mayor* or petajpi and the katapi. One of the duties of the latter is to chase dogs away during the fiestas, for which reason he is known as the "dog frightener," uičariri.

A person wishing to take a ceremonial office makes his petition to the *regidor* (of his *barrio*?), taking bread, chocolate, and liquor. The *regidor* consults with the *cabildo* regarding the matter, but he cannot accept the gifts unless the person receives the office. Apparently the *regidores* function primarily as the administrative officials of the *cabildo*. They are said also to have functions with respect to the Indian population in La Cañada. Indians visiting Chilchota on business often consult with the *regidores* and, if the matter is one involving the court or *juzgado*, the *regidor* acts as intermediary and advocate of the Indian's cause.

[431]

Decision regarding the offices is reached by the *cabildo* before December 12. On this day the new *cargueros* assemble at the hospital where the wife of the mayordomo places a crown on each one; this ceremony installs them in office, although some apparently do not take up their duties until later.

The most important meeting of the *cabildo* is on the day of Candelaria (February 2). The principals and the *cargueros*, old and new, who have passed the office of *mayordomo* of Santiago, meet about 10 o'clock in the morning in the patio outside the chapel of the hospital. Men and women (wives of the men?) form two groups. The men are seated on chairs along the sides of a table covered with mats of tule. The *regidores* take seats at each end. The women are arranged in similar fashion but kneeling on mats on each side of a row of tule mats placed on the ground. The *regidores* evidently take their places first. As each person arrives, he kisses a cross placed in a little shelter before the chapel. He then goes to the *regidores*, crosses himself, and kisses the staffs of the *regidores*. He then takes his place.

Each of the *roseras* must bring two sugarcanes for each person and a bottle of liquor for

796 624 each *regidor*. Each *regidor* makes a speech in Tarascan, called uandakua, after which they begin to drink čarape and to receive blessed wax. For lunch they eat *menudo*, while for dinner they eat čurípo and nákatamales. They continue drinking until about 5 o'clock, when they go to the house of the new *mayordomo* of Santiago and continue drinking until night.

796 Two days after Candelaria the *roseras* ring bells in the hospital to call the boys and girls of the town to get firewood for the hospital. The boys and girls go to the mountains for a week, chaperoned by the *roseras*, and accumulate enough wood for the needs of the hospital for a year.

On Monday of Carnival the images of San Nicholás are taken from the houses of the old *cargueros* to the houses of the new. Similar fiestas are held in each case. The evening before, the new *carguero* assembles boys to go to the place called Cerro Viejo to get flowers known as kanínšikuas. The boys are fed tortillas with pork and beans. They are also given liquor to drink on the trip. When the boys return they are met with music, and *cohetes* are fired off. Three cane arches are decorated with the flowers, one for the gate, one for the door of the room occupied by the image of the saint, and one over the image inside the room.

On Tuesday are changed the four *vaqueritas* ("little cow girls"), two virgin girls from each *barrio*, who are overseen by the *vaqueros*. On the roof of the houses of old and new *vaqueros* are placed banners with red figures. Boys climb up and remove the banners, giving them to the house owners, who give the boys a bottle of *aguardiente*. (According to another informant, the banners are placed in a tree 8 days in advance.) [524] The boys later make bulls of mats and hides and play at bull fighting in the streets. Each *barrio* has two "bulls," with musicians accompanying them. The boys give presents of sugarcane to the girls, who, in return, give them čapatas. [431] In the evening there is a concert in the plaza and much breaking of confetti-filled eggshells. Arches with the kanínšikua flowers are made for the *vaqueritas*.

541 796 At a period believed to be before 1900, actual bull fights were held. Women called *vaqueras*, who were hired by the *roseras*, did the bull

362 could be established, however, in which case the number of inadequately housed persons could be calculated from the data given.

362 194 Little comparative information is available on the subject of house use. In a number of areas where masonry-adobe structures predominate, however, it is apparent that the kitchen is not

[continued on p. 30b]

CEREMONIAL AND SOCIAL FUNCTIONS RELATED TO THE TARASCAN HOUSE

CEREMONIES

342 Two ceremonial activities are common in connection with Cherán house construction. One is extremely simple; it consists of placing a cord, on which are tied several small bunches of flowers, over every door and window of the structure as the frame and lintel are completed. No particular beliefs connected with this could be discovered, but it is almost always done.

The second ceremonial event in connection with house building occurs when the shakes are placed on the roof. For such an event, called "*combate*," there is usually a sizeable fiesta, and most of the relatives of the owner come. Close relatives may also aid in the cost of the ceremony. In addition, the master builder and a corps of assistants attend the ceremony. It is virtually impossible to complete a house without holding this ceremony. In one case, an informant did not wish to give the ceremony (this occurred while working for the survey on which this paper is based), but first a cousin offered to supply the music for the fiesta, and then an uncle offered to supply the atole. Both insisted on knowing the date of the fiesta, and eventually the informant felt he had to hold it.

342 ● 431 476 On the eve of the ceremony, the house owner takes about three packages of cigarettes and a box of matches to the master builder. With these, the builder invites his friends and relatives. If they accept an offered cigarette, they are obligated to appear to help finish the roof. The master builder, however, is obligated to respond to a similar invitation. These helpers nail on the shakes; the relatives of the house owner may assist in handing up the shakes and other needed materials, but they do not assist in the nailing.

All the relatives of the house owner are invited

[p. 30a]

362 used for sleeping ordinarily. This seems to be
184 true of the Lake, Zacápu, and Cañada sections. How far this is a function of the type of architecture and how far it is due to climatic conditions remains to be established. In general, the Sierra region is colder and sleeping is in the kitchen even where masonry-adobe buildings exist.

CEREMONIAL AND SOCIAL FUNCTIONS RELATED TO THE TARASCAN HOUSE

342 and are expected to attend or send excuses. When
431 they arrive, they give the householder or his wife
476 a package of cigarettes or 10 or 15 centavos, which is regarded as the equivalent of the package of cigarettes. The men present their cigarettes to the man of the house, the women to the wife.
[576] The man salutes those who make this present, tipping his hat and shaking hands. The women also shake hands and curtsey. The women help in the preparation of food, while the men help the master builder and his assistants with the roof.

342 After the work is well along, a bottle of *aguar-*
264 *diente*, or *charanda*, is circulated at intervals among those working. When the work is com-
476 pleted, the men are fed, then all the boys. They are all seated on two logs facing one another. Male relatives of the house owner assist in serving; sometimes a *compadre* will aid also if he is a particularly good friend of the householder. The women eat in a group near the fires where cooking
[262] is done. The food is the regular ceremonial food: tortillas, beef stew with chile and cabbage (čurípu), and tamales (kurúnda).

342 The master builder meanwhile leaves the house and shortly afterward returns with his wife and other immediate members of his family. They are seated on a mat facing the new house and are
[531] fed there. A cross with an arch over it, decorated with paper flowers, is set in the middle of the ridge of the roof. It is said to protect the house against violent storms and the devil.[6] The house

[6] Use of the cross on the house is common throughout the Tarascan area. In most of the Sierra towns, the crosses are only some 10 inches (25 cm.) in height, but in Particutin they are over a meter (39 in.) tall. Here the cross is placed against the house wall, and often with a vase or jar for flowers tied to it. Tile-roofed houses have the cross painted in white on the tiles, fastened to the wooden "shoe" supporting the ridge pole, or carved on the capital.

In Paracho, the priest is often brought to bless a new house. Two men go to request the priests' presence. They are regarded as godfathers of the house and become *compadres* of the house owner and the master carpenter.